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Diocese of Massachusetts.

BISHOP BROOKS'S

FIRST ANNUAL ADDRESS

TO THE

CONVENTION OF THE DIOCESE,

DELIVERED

3544, 125

MAY 18, A. D. 1892,

AT ITS

One Hundred and Seventh Annual Meeting,

HELD IN THE

CHAPEL OF TRINITY CHURCH, BOSTON.

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Bishop Brooks's First Annual Address.

Address.

Brethren of the Clergy and Laity:

We have begun to-day the One Hundred and Seventh Annual Meeting of the Convention of the Diocese of Massachusetts. The very mention of the number reminds us how long has been the History of our Church in this old Commonwealth. It sets our present condition against the background of more than an entire century with all its slow growth and varied fortunes. It bids us remember how all the past has made its contribution to the present, and how the present and the future can be rightly valued only in the light and interpretation of the past. As I offer you my first Report I cannot but remember this.

My Report is the record of a year which has felt in every way the power of the years before it. In it the story of our Diocese turns a new page and looks bravely forward; but it also gratefully remembers all that the past has done, and reverently treasures the wisdom and devotion of our Fathers.

What needs to be put on record falls naturally into two divisions. The first period is that which elapsed between the closing of the last meeting of the Convention, on the 30th of April, 1891, and the day of my Consecration to the Episcopate, the 14th of October last. The other period lies between my Consecration and the present time. I will speak of these two periods in succession, and then make such observations and suggestions upon

the present condition of the Diocese as I think it right to bring to your attention.

I. The first period, of about six months, has not a great deal to record. It covered the least active season of the year, and much of the most pressing work of the Diocese had already been done before this period began. Between the 30th of April and the 14th of October, one Church was consecrated by Bishop Clark of Rhode Island. This was the Church of the Redeemer, at Chestnut Hill, in Newton, a beautiful and striking edifice, the generous gift of a friend of the Church and its good work. During the same period there were *nine* resignations of Parishes by their Ministers, and *eight* elections or appointments to fill vacancies. *Three* men were ordained Deacons. The number of persons confirmed was *two hundred and sixty-eight.* For the service of their Confirmation the Diocese owes its thanks to Bishop Coleman of Delaware, Bishop Niles of New Hampshire, and Bishop Huntington of Central New York.

It is not often that in so short a time so many of the Clergy of a Diocese like ours are called away by death.

On the 2nd of May the Rev. Edward Owen died at the age of 57. He was but little known among us, but had served the Parishes of Linden and Saugus for a short time.

On the 4th of May died the Rev. Archibald Codman, at the early age of 28. He was the Rector of the Church of Our Saviour, Roslindale; a son of our New England; a man of chivalrous heart; full of devotion to Christ and to His Church; a brave, patient, unselfish, sympathetic spirit, whose power will long live in the work which he rejoiced to do, and which dropped from his hands only when his Master called him to the higher life and larger service.

On the 1st of June death came to the Rev. Henry Huntly Neales, and seldom has it claimed a more humble, saintly, consecrated soul. He was only 39 years of age when he died at the Massachusetts General Hospital, after a long and most exhausting illness. He had been the Rector of the Church of the Messiah, in Wood's Holl, from 1886. His life and ministry rests in the history of the Diocese with truly sanctifying power, a rich and

sweet element of blessing which can never die, however his name may pass into forgetfulness.

On the 2nd of July died the Rev. Dr. Frank Louis Norton, at the age of 46. He was a man whom many of us have known in his two fields of ministry in Massachusetts, at Longwood from 1874 to 1876, and at Lynn from 1885 to 1889. Through dark clouds of physical suffering and depression he has passed into the light.

On the 18th of July the Rev. Arthur Mann Backus, who had been Rector of St. Paul's Church, Dedham, was released from his long, brave struggle for health and strength at his retreat in Ohio, where he had gone after the resignation of his Parish, in vain hope and search for recovery. He lived only 47 years.

These five men died within the space of three short months. Their labor here in the church on earth is done. Their influence survives. May God give all of us strength to do some faithful work for Him and human-kind in the few precious years in which it is our privilege to make part of the Church which was before we came, and shall be long after we are gone.

On the 14th of October there were still in our Diocese one hundred and ninety-seven Clergymen. The number of Churches and Mission Chapels was one hundred and ninety-three. Of some of these places of work and worship the strength is very weak. But any one who surveys them with careful and sympathetic eye sees what significance they have. Our Church has not by any means taken possession of Massachusetts. But she is truly and vigorously here. The day in which she was excluded or ignored is past and gone. The old traditional dislike of her, upon the part of the people of Massachusetts, has practically disappeared. It is not good to talk about it any longer. If any remnant of it still lurks anywhere, it will be best encountered by being ignored. All that our Church can do she may do. The field is open to her, and a people ready to recognize genuine power and faithful service as cordially as any people who ever lived, waits and watches to see what message the Episcopal Church can speak, and what work she can do. Surely there can be no situation more hopeful or inspiring for a brave Church, ready to prove herself by work, than that.

Of not less, perhaps of more, importance than the record of her Churches and her Ministers, is the fact that the 14th of October

found twenty-five Candidates in various stages of preparation for the Church's Ministry. This is a large number. But quality is more than quantity; and there is reason to believe that these young men, the Ministry of the future, are of such stuff as may well give us hope and courage. Most of them are sons of our own soil. Most of them have had college education. All of them are earnest and enthusiastic. They are in marked sympathy with the people and the times. They are receiving in our various Seminaries the best training which the Church can give. While we rejoice in the good work which the other Seminaries of the Church are doing for the candidates of this and other Dioceses, we may well be specially and profoundly thankful that we have in our great Seminary at Cambridge a home and nursery of faith and learning where the largest part of our Candidates for the Ministry are receiving an education for their work, which no school of our Church ever has surpassed. Full of deep sympathy with present thought; quick with the spirit of enquiry; eager to train its men to think and reason; equipped with teaching power of the highest order; believing in the ever increasing manifestation of the Truth of God; anxious to blend the most earnest piety with the most active intelligence, and so to cultivate a deep, enthusiastic reasonable Faith, the Cambridge School stands very high among the powers which bid us hope great things for the work which the servants of Christ will do for His glory and the salvation of the world in the years to come.

With all these elements of strength, there was another. There was the memory and inspiration of the life of the good Bishop for whom death had done what death does for simple, faithful souls like his. While it had set him free from suffering and opened to him the gates of the perfect life, the death of Bishop Paddock, which had so stirred the sympathy and love of all his people, had given freedom to his character and influence to go abroad and show themselves in sanctifying, elevating and advancing strength. It has been beautiful to see how death gives liberty to life. No one could take up that good man's work, and walk in the paths in which he had so long walked up and down this State, without feeling not merely how good and kind and wise and faithful he had been, but also how his goodness and faithfulness and wisdom had shed their light wherever he had gone. The people loved him, and a people's

love for one who has loved them and given them unselfish service is a possession which his death makes all the more their own. No work will be done in our Diocese in all the coming years which will not be in large part the work of him for whom the Diocese still mourns, and whom it will never cease to love and honor.

We cannot begin this meeting of the Convention over which it was his pride and pleasure to preside, without thinking how we shall miss his firm and kindly hand, and how any one who tries to do at all what he used to do so well will need continual indulgence and consideration.

This, then, I offer as a summary account of the events which followed the last Diocesan Convention, and of the condition of the Diocese at the time of the Consecration of a new Bishop, on the 14th of last October. Our Church at that time was strong and substantial, made up of healthily various elements, held in unity by pervading spiritual purposes and by mutual respect. It was limited in its degree of influence, but it was healthily scattered in the distribution of its Parishes through the various sections of the State. It was strong in devoted workers and rich in a promising company of aspirants for its Ministry. It was in growing sympathy with the people, eagerly desirous of larger work, and pervaded by the influence of a noble example and a consecrated spirit which had been devoted completely to its service for seventeen rich years.

II. I cannot pass to the second portion of what I have to say, and begin to speak of what has happened since the 14th of October, without first of all acknowledging in a single word the cordial and brotherly kindness with which I have been received in all the Parishes where I have gone, and the profound and constant interest with which the old Commonwealth, so long and tenderly loved, has opened its deeper life and shown its wealth of character. They have been seven months of very rich experience. It has been my privilege to make many new friendships with men of many kinds. Old associations have been ripened and filled out. I have been inspired by the sight of good work going on everywhere in many ways. I am full of gratitude to my brethren for the way in which they have welcomed me. The years in which I

may have the privilege of living and working with them look very bright and tempting.

I shall not call upon you to listen to all the details of what has been done. They will be found most carefully recorded at great length in the Appendices which will accompany this Report. I shall here only call your attention to the general statement of the Diocesan history during the past seven months, and try to suggest some of its meanings.

Three places of worship have been consecrated. The first of the three was the new Chapel of St. Mark's School, at Southborough, consecrated on the 21st of October, 1891. This beautiful building has been generously given in memory of an alumnus of the School. On the day of its consecration the sumptuous new buildings of the School were dedicated.

One of the things which gives our State its importance in the eyes of all who care for the Church and for the highest interests of human life is the abundance of institutions of high and thorough learning which it possesses. It has its four great Colleges for men. It has two noble Colleges for women. It has a large number of venerable and historic Schools, which have fed the country with educated life. Our Church rejoices in all these, and in their work. And the two schools for which she has more immediate responsibility, St. Mark's and Groton, both of which have taken possession this year of buildings dignified, homelike, and perfectly adapted to their use, bear testimony to the care with which the Church desires to protect and guide the boys who are her pride and hope. These Schools are free from Diocesan control, and at liberty to develope their own life in their own way, while the whole Diocese, and indeed the whole country, watches them with great satisfaction and delight.

The other two Consecrations were of St. John's Church, at Athol, on the 22d of October, 1891, and of the Church of Our Saviour, at Roslindale, on the 5th of November, 1891. These towns are very typical places. Athol represents the multitude of eager, restless manufacturing communities of which the State is full; Roslindale is the quiet suburban nest of homes near to the great city, whose immediate influence it feels and to which every day it contributes its life — the feeding place and resting place and thinking place, as it were, of the metropolis. These are

surely two of the most important points in the great stream of human life into which the highest influence may be most hopefully infused. And so the Consecration of a new Church in each of them is very promising.

Besides these Consecrations, it is right that I should mention the opening, a few days ago, of the new Church of St. Bartholomew, in Cambridgeport, which bears testimony to the faithful and self-sacrificing labors of the Rev. Dr. Haskins, and is set where it cannot but be a most valuable addition to our company of Cambridge Churches.

The number of Candidates for the Ministry, large in October, has grown larger still. Indeed, it has become so large that it has been difficult to realize and approach the personal life of each young man preparing for the Ministry, as, with a smaller company, it would be a duty and a joy to do. We have now thirty-six Candidates for Orders. When we consider what that means, how it shows the increasing disposition of our soil to produce those who are to be its spiritual guides and teachers, how much of possible good and usefulness for the world and the Church is bound up in the lives of these young men, and how the inevitable conditions of the next fifty years demand for the Ministry the purest and strongest character, equipped with the broadest and most thorough culture, we are filled with satisfaction not untouched by deep anxiety.

With one fact I am much impressed, and on it I would seriously dwell. It is that not merely the first responsibility, but the main responsibility, of a young man's entrance into the Ministry inevitably rests with his Pastor, who first starts him on his way. Once furnished with the letter which declares him to be presumably a proper candidate, once testified to by the man who ought to know him best, the seeker for the Ministry is not likely to be stopped in his career of preparation except by flagrant misconduct or by tokens of most marked unfitness. Neither the Bishop nor the teachers of the candidate are very ready to reverse the judgment of the Rector. Unfortunately, there is a certain discredit lurking about an abandonment of the study for the Ministry when such study has once been undertaken. And the conditions of ministerial usefulness are so difficult of clear statement that there is always room for hope. Under these circumstances Minis-

ters ought to be very careful. Not every good boy is a good candidate for the Ministry. And it is hard to say to-day whether the need is greater for faithful Clergymen or faithful laymen in the Church of God.

Another consideration which makes us anxious about our students for the Ministry is the large proportion of them who are dependent upon pecuniary help. Such help given to students for the Ministry has always seemed to be necessary and legitimate. Without it, it appears as if the Church would have lost many of her noblest servants. But the blindest eyes can see its dangers. Any of us would, I think, most cordially congratulate and honor a young man who should by his own action choose to lay such help aside, and earn for himself the money necessary for his support while he pursued his studies. The Church would probably have to wait a year or two more before it saw him in the pulpit; but it has waited long for him, and it can wait a little longer, and when he comes he will be better worth the having. It is desirable, at any rate, that pecuniary assistance, when it is necessary, as no doubt it often is, should be made to seem as exceptional and personal as possible, that it should not degenerate into an accepted and expected habit of the Church, and that it should be so watchfully and sympathetically administered that it should do as little harm as possible to the manliness of what ought to be the manliest profession in the world.

Passing from Candidates to Clergymen, I have to report that the present number of Priests and Deacons is *two hundred and five.* Since the 14th of October *seven* Clergymen have been transferred to other Dioceses, and from other Dioceses *sixteen* have been received. During these seven months only one minister has died, but he was the Veteran of our Diocesan company. Oldest in years and in Canonical connection with our Diocese, often trusted with its weightiest and most honorable responsibilities, the Rev. Dr. Thomas Ricker Lambert has stood in these last years a gracious and treasured figure, to remind us of the rich days of the past, and to give a generous and ever welcome benediction to the work of younger men. Not many men are left who can remember the good service which Dr. Lambert did in his days of vigor. But his ministry of twenty-eight years at St. John's Church, in Charlestown, is part of the history of the Dio-

cese: and while only tradition keeps alive the story of his Chaplaincy in the Navy of the United States for almost twenty years, the spirit and courtesy and larger interest which it had given to his life were felt to the very end. He was born in 1809, and died in Boston on the 4th of February, 1892. He was a true friend, an earnest Christian, a faithful Minister, a cheerful, hopeful, humble man, who deeply and dearly loved his Saviour and his Church.

The changes of the winter among the Clergy of the Diocese have not been many. There is good ground for thankfulness in this stability of Parish connections, which seems to be growing more common than it was a few years ago. Also, there is cause for gratitude in the enlargement of Clerical life. There is more open and free association with the world. There is more free sharing of thought between mind and mind. Our Clerical societies and Convocations give our Ministers the opportunity to appreciate each other's points of view. Brethren have come from from other Ministries to ours, and have brought with them in some degree, though not nearly so largely as they might and ought, the valuable aspects of truth and ways of living which their former homes possess. Permanence of position and enlargement of thought are two great elements of the Clergyman's strength, in which there is reason to hope that we are growing richer all the time.

I shall not rehearse to you the List of Confirmations. You will find all that in the Appendix. I have confirmed two thousand, one hundred and eighty-four persons, on one hundred and thirty-four occasions. It is an average, as you see, of a little over sixteen persons at every visitation. In a Diocese, as in a Parish, one is well aware that the number of Candidates presented for Confirmation is no absolutely significant or valuable indication of spiritual life. Here again quality is more than quantity. But the Confirmation service would seem to meet every Candidate with such direct, inevitable challenge; it would seem to be so impossible for anyone to do the Confirmation act without spiritual experience, and sober self-examination, and enthusiastic consecration to the service of God, that we may well rejoice in the increasing number of those who apply to be allowed to be confirmed, and ask the Church to tell them how they shall best be ready. May our joy in their numbers never let any carelessness or untruthfulness creep

into our dealing with that most delicate, mysterious and sacred thing, the human soul.

Two other matters demand our attention, as we survey the work of our Church in this Diocese during the past winter. We are bound to rejoice in the way in which the Church in the City of Boston has been provided with means of work which it has not possessed before. What strengthens this great city is of interest and value to the whole State. A more vigorous life in the heart means vigor for the entire frame. No remotest Church among the hills can fail to be interested in what goes on in the great metropolis on the seashore. Therefore it is right for me to record the opening of the new Church of the Messiah, which has begun the lamentably neglected work for the new Boston which has been growing up so splendidly in these late years; and the purchase by the City Mission of the old Church of the Messiah, which, under the endeared and historic name of St. Stephen's, has already begun to be a power for good among the destitute and neglected of the South end; and the establishment of St. Augustine's Church for colored people, on the old hill which has been long their home; and the building of St. Mary's Church and House for Sailors in East Boston. Our Boston City Mission has energy and wisdom at its head, and all the Diocese will no doubt rejoice to give its sympathy and help.

The other matter is the more solid equipment of the Diocese by the large increase of its Episcopal Fund, and the securing of the new house for the Bishop's Home in place of the unsuitable homestead in Chestnut Street, which was too long the residence of Bishop Paddock. The new Episcopal Residence has been for twelve years the Rectory of Trinity Church. It is by the generous contribution of that open-hearted and open-handed Parish that it has become the possession of the Diocese. I must not look on the transaction in any narrow way which would allow an expression of personal gratitude, but I may bear my testimony, as no one else could have the power or the right to do, to the spirit and zeal and love of that great Church which causes this, its latest benefaction, to seem no strange or surprising thing. These twenty-two years have given me abundant opportunity to know how it loves to do generous acts, and have made it more dear to me than words are able to express.

Besides these large provisions for the Bishop's life and work, there also is to be mentioned the new Diocesan House at Number 1 Joy Street, in Boston, which in a few short months will set us free from the hospitable dreariness of Hamilton Place, where we have been cabined and confined so long. It will give the Church in Boston a worthy home for all its interests, and a place of brotherly meeting and effective work, in which we shall rejoice and grow, until in due time the permanent House of the Diocese, built with distinct adaptation to our needs, shall crown the dreams and hopes of many years.

These two acquisitions, the Bishop's Residence and the Diocesan House, will help in some degree to furnish the physical basis for the higher activities of the Church in the Diocese, which are its true life.

III. I shall not dwell longer on the history of the last seven months. Imperfect as this summary of it has been, it may yet serve to indicate, in general, what we have done and been. Once more let me refer you for minuter information to the Appendices, which you will in due time receive with this Report.

I shall still venture to detain you while I speak at some length of those impressions with regard to the whole life and work of the Church in the Diocese of Massachusetts, which have come to me since I have held my present office. I need offer no apology for doing what it is at once the privilege and the duty of the Bishop of the Diocese to do.

Is it then true that our Church has worthily conceived her whole relation to the whole people of this Commonwealth? Our local history accounts for much of the defect of such conception. We have been for two centuries counted an exception, almost an exotic, in New England. It has seemed to those around us as if we existed for the sake of a certain class of people of peculiar character and antecedents. To others it has seemed as if we were of value because we bore witness to certain elements of Christian life, which were in danger of being forgotten or neglected. Probably it was inevitable that we should come to take somewhat the same view of ourselves which others have taken of us. Certainly we have done so in some degree. With all our self-appreciation we have lived in a limited notion of what it is possible for

us to do. We have been at once bold and timid. We have been burdened with self-consciousness. We have dwelt on what we have called the "mission of our Church." The real mission of our Church is nothing less than the eternal, universal mission of the Church of Christ, which is the preaching of righteousness, the saving of souls, the building of the Kingdom of God. All mere special commissions and endowments are matters of method, and ought to be much less kept before our consciousness and much less set before the world.

And we are too much in the habit of asking, when a new town or city is offered as a possible field for an Episcopal Church, whether there are any "Church People" there, as if that name described a special kind or order of humanity to whom alone we were to consider ourselves as sent. The real question ought to be whether there are human creatures in that town. We are sent to the human race. That larger idea of our mission must enlarge our spirit and our ways, and make us fit to bear our part in the broad salvation of the world.

Again, we are living in a wonderful period of New England life. Great changes are coming about. The seclusion of New England is a thing of history, a thing of the past. The foreigners make almost half our population. In many towns and cities they make much more than half. No Pentecostal congregation ever contained more interesting and bewildering variety. Englishmen, Irishmen, Frenchmen and Germans; Italians, Swedes, Portuguese and Chinamen; Finns, Greeks, Armenians and Hebrews—they are all needing and waiting to hear of, and to take part in, the wonderful works of God. It is good indeed that in such days our Church has had such a truly Pentecostal spirit. No Church has been more ready to minister to all these strange people in their own tongues wherein they were born. For that we are devoutly thankful. Only it never must be forgotten that these are strange people coming here to be absorbed. Whatever Church is really ministering to the great, splendid future of America must speak directly and vigorously, first of all, to the bone and sinew, to the soul and spirit, of our native life. We are not the Church of England, set here for the use of immigrant Englishmen. We are not a Church of aliens in any sense. We are the Protestant Episcopal Church of America, whose duty towards every immi-

grant is to make a Christian American of him as speedily as possible, and all the time, while we are doing that, to minister all the strength of our great faith to the distinctive American character, in order that it may be strong enough to absorb this vast infusion of the life of all the world, and grow by it to the great thing which God designs.

I ask you to consider whether we are not sometimes in danger of becoming too special and peculiar, whether we ought not to watch jealously over the largeness of our Church's life.

Again, let us consider the *means* by which the purposes of our Church and all the Church of Christ must be attained.

The Christian Church in all its branches has realized the largeness of its relation to the life of man in modern days, by the way in which it has come to think of him as a whole, and to provide for all his nature. This appears in the completeness of our Parish Institutions, which would amaze our fathers if they came back to the scenes where they used to preach and listen. Preaching and listening were almost the sole activity of Parish life. The modern Parish House, without which no Parish is or ought to be satisfied, shows how all that is changed. Each year sees new, improved, ingenious structures springing up beside the Church Buildings which once seemed sufficient. Several such structures have been added this year to our Diocesan equipment. I ask you to think of all this, not merely that we may rejoice in it together, as we surely do, but also that we may remember together that here, as in every great improvement, danger is involved. It is good that we should open channels into human nature through which the highest influence may pour in on every side. But the influence which is to enter in and fulfill that human nature, through whatever channel, is one and the same — the power of God. In the distraction of many methods we dare not forget the simplicity of life. The first necessity of religion is that it should be religious. That necessity never is outgrown. Better the simplest cell, least organized, most meagre, full of the life of Christ, than the most perfect machinery which runs by steam. But we are reduced to no such alternative. Many of the most highly organized Parishes in the country are supremely full of spiritual life. Only, the Minister who is enthusiastic in the use of all activities,

the most modern, the most abundant, is bound to be devoutly watchful of his own soul and his people's. No demand of his people for amusement, no rivalry of other Christians in offering amusement to the community, must ever lead him to forget for a moment that necessity.

Let me say one word for Preaching. We Ministers do so many things, and all of them are very important. My brethren, the great Work of the Christian Ministry is to preach the Gospel of Jesus Christ. We have learned that the Gospel may be preached in many ways: but, after all, the utterance by human lips, in serious and deliberate tones, with the best preparation that continual study and thought can give, of the best truth which God has permitted His Minister to see — that, issuing from a pulpit which seems to be, as it is, the noblest standing point from which a man can address his fellow men; preaching alive with love and strong with truth and reason — that which has been the glory and the strength of our New England in the olden days, must never be allowed to die out or to languish in any Church which seeks a place of influence in New England life.

Everything which I have to say tends to the strong assertion of the truth that the Church is bound to seek men; not merely to stand where men can find her if they wish, but to go after them and claim them. One application of this truth has forced itself upon my notice, with reference to the situation of our Churches in some of the towns and villages of our Diocese. The question of location is altogether the most important outward question which arises in connection with the establishment of a new Parish. It is far more important than the question of architecture, important as that is. Better an ugly Church in the right place, than a gem of beauty where men have to search to find it. But, once more, we are driven to no such alternative. Rather, our alternative is apt to be this: Whether it is not best to wait and struggle a little longer and a little harder, to set our Church at last full in the centre of the town's life, on the town square, where men cannot help seeing it every day — where it shall perpetually claim its right to be recognized and heard — than to take the pretty and retired lot down some side street, which we can have at once, which can be bought cheaply, or which some kind friend gives us for nothing, where the Church we build will always seem to

declare itself not a messenger to the whole people, but the confidant and friend of a few specially initiated people who know and love her ways, and who will find her, however she may hide herself. Here certainly we need more and not less boldness and assurance of what we are and what we have to do.

The question of what we are, of what is indeed the Church of which we talk so much, seems to me to be opening very hopefully in the larger sense of the *Laity* that they are the Church as well as the Clergy, and that it is their privilege and duty to make Expression of her power. We have now *seventy* Lay-readers in this Diocese, of whom fifty-four have been licensed since the 14th of October. I am glad there are so many. I would most gladly see their number increased still more largely, for the larger that their number grows the more it must be felt that the Lay-readership is not another order of the Ministry, not an unaccountable phase of human life, half Clergyman and half layman and not really either, but is an effort to express the true ministry which belongs to all Christians, without whose expression and vigorous activity the Christian Church is only half alive.

We have lived so long without asking for the Layman's help that it is not strange if we sometimes find that our system has almost closed itself up, and seemed to leave no place for such help when it can be freely had. It is not strange if the Layman offering himself for work in answer to our call seems sometimes to find no work awaiting him. That only proves how much he is needed. The whole idea of Church work has need to be enlarged. The Layman's active mind is needed not merely to do work under Clerical direction, but to open new channels of labor and devise ingenious ways in which the power of Christ may come in saving application to the lives of men. Much progress has already been made in that direction. We rejoice in the promise of much more. I welcome, as I know you do, the Convention of St. Andrew's Brotherhood, which is to meet in Boston in September, when our whole Diocese, we trust, will feel the deep and healthy inspiration of that great embodiment of consecrated energy.

Nowhere is it more necessary that the Church should realize the largeness of her life, should know that she is not the Clergy only but the total people, than where she hears herself called upon to take interest in, and give her help for, the solution of the pressing

social and economical problems of the day. Those calls are growing constant and urgent. To these calls she must not close her ears. The Church of Christ must be a leader in the adjustment of the relations of mankind and the building of the better society which is to come. Only, what is the Church, and how shall she do this work? Not merely by Ministers studying in their libraries and preaching from their pulpits — though the earnest thought and helpful word must not be lacking,— but by Christian men and women in their shops and homes, growing more rich in sympathy, and dealing in larger daily justice with their fellow men. The great questions which are bewildering us are to find their solution quite as largely in the fields of active work as in the laboratories of the scholars. The Church is dealing with these questions wherever Churchmen are trying to do their duty with the fullest light. There is much hope in the Christian Social Union, which has been organized for the study of the theory of social questions. I invite to it your attention and regard. There is still more hope in the growing desire of all men to be just and fair, and to live with their fellow men as brethren in the family of God.

At the basis of all the Church's prosperity and effectiveness lies the persistent sense of the superior importance of ends in comparison with means. Where that is preserved, no diversity or liberty is dangerous. Where that is lost, no uniformity or regularity is healthy. We certainly do not regret that in the greater vitality which is the condition of the Church to-day, there is a much larger variety of ritual observance and of Parish methods, as well as of personal thought and conviction, than was once thought possible. There is danger, of course, in such increase of freedom, but the opportunity is vastly greater than the danger. We would not think of sacrificing the opportunity because of the danger which it involves. We can most surely embrace the opportunity and escape the danger by the one same method, which is the persistent preservation of the sense that the end is more important than the means. Always let us remember that the desire to adopt the new may be as slavish and mechanical and unspiritual as the desire to maintain the old. Always let us insist that whatever form of worship we adopt shall be adopted in obedience to a sincere, intelligent conviction that here and now that way of worship is the best for the immediate purposes of worship, for the spiritual

life of these present people, and for the building of Christ's Kingdom in the present time and place, and not in imitation of what has been found good elsewhere, or in obedience to some theoretical presumption of necessity. Thus we can be both safe and free. Here is the true meeting-ground and harmony of the old and the new, of conservatism and radicalism, in the continual remembrance of and honor for the unchanging and eternal ends for which the Church exists.

As I look over the past year, I am reminded how all this is fitly illustrated in the various characters and careers of the four Bishops whom the Church at large has seen taken from their work on earth, since we last met here in Convention. They were men of very different natures, and they have left very different histories behind them. Bishop Bedell of Ohio, whose life was full of the sweet, strong flavor of old evangelical religion; Bishop Gallaher of Louisiana, the impetuous son of the South, eager for truth and light; Bishop Boone of China, the child of missionary traditions, giving his life to the darkness in which he dared to see the hope of dawn; Bishop Knight of Milwaukee, to whom the rich past of the Church was sacred and full of unmistakable authority, — do not these four men, serving the Church faithfully in various ways, remind us, as they finish their earthly service, of how wide is the Church's spirit, of how she has need and room for many workers of many kinds, if only to each of them, as it presents itself to him, the service of the one dear Master is a true delight, and the great purposes for which He lived and died are always real and precious to His servants' souls.

With that clear sight and supreme value of ends always preserved, we may anticipate developments of the life of the Church and of her Ministers for which it may seem as if the Church had need, and yet which as yet have not been able to take shape, because of complications which have made it impossible for them to win the Church's confidence. As I look about the Diocese, I cannot help asking whether the principle of brotherly co-operation, of combined Ministry and of community life, may not some day be applied so as to produce most valuable fruits. There are missions and groups of missions where two men or more might work together far more effectively than if they worked each by himself. Such combinations of energy have often in the past been

complicated in unwise, unnecessary ways. They have restricted personal liberty. They have involved spiritual tyranny. They have hampered the development of life by life-long vows. They have brought the action of private societies into conflict with free acceptance of the Church's will. All these things are entirely unnecessary. In simplest fashion, without asserting in it any principle except the universal principle of common sense, it may well be that two or three or more men here and there may come to see that living together, working together, they can most effectively accomplish what in a special time and in a special region needs to be done. Let them simply thus unite their power. Let them stay united so long as union seems desirable. Let them separate again when that seems best. Let there be nothing like absolute authority or absolute submission. Once more, let the end freely rule the means. That is the truly American type of an ecclesiastical brotherhood, and for such it may well be true that our Church will sooner or later furnish opportunity and need.

I cannot think it wrong, in this connection, to refer to certain rigidities in our present legislation which have seemed, during my short service of the Diocese in the Episcopate, to prevent the freest and most effective use of the forces of the Ministry which we possess. Surely, if there are such hindrances, they are not to be disposed of by constantly ignoring or disobeying our existing laws. The laws themselves are always open to repeal or change.

What I have in my mind concerns our various Canons with regard to the entrance to or exit from the Ministry of our Church. That both of these actions should be recognized as serious and important steps, should be compelled to be deliberate and well considered, and should be expressed with dignified and due formality, no man will question. That it is possible to make both steps so hard and formal that the Church shall lose some power which it ought to possess, and perhaps keep within her Ministry some elements which she had best let go in peace — this, too, all men must see.

Surely it is not good that a Minister who, after earnest study and profound struggle of soul, has so changed his convictions that he can no longer honestly serve the Church in the office to which he was ordained, should have to be dismissed from our Ministry by the same process as if he had committed crime, and shown him-

self unfit to live among good men. According to our present Canons the same stigma of "Deposition" must attach to both. True, the Canon (Title II, Canon 5, Section 1) allows the Bishop to declare, in pronouncing Deposition, that the man is not a culprit or a fraud; but the permission to say that he is not, implies a certain previous presumption that he is, and the supplementary assurance of his honesty cannot go where the simple fact that he has been deposed from the Ministry is sure to run. I think there ought to be some method of thoroughly honorable dismissal, not without affectionate God-speed, to the Minister who, probably in pain and self-sacrifice and perplexity, is following his conscience, and doing what seems to him to be the will of God.

I find, to my surprise as I confess, that a Minister coming to us from another Church cannot by any Canonical permission be admitted to our Ministry except with a candidateship of a whole year. Formerly the period might be shortened to six months. I am told that the change came about by inadvertence and mistake. The law, as it stands at present, seems to me to be hard both on the applicant for our Ministry and on the Church which he desires to serve.

And yet again, a Minister who has once left our Church and joined another, cannot come back to the Ministry which he has left, no matter how short his absence may have been, except after a probation of three years. Surely this rule is much too hard and fast. Surely, where all the conditions are so infinitely variable and personal, there ought to be discretion somewhere to preserve as far as possible that justice and that mercy both of which suffer so sadly at the hand of hard and fast rules.

What we want is to recognize facts and to be able to avail ourselves of forces. In these respects which I have mentioned it seems as if some of our Canons with regard to entrance to and exit from the Ministry failed to do either.

Brethren of the Clergy and Laity: I have ventured to speak candidly and freely in this my first Address to you as your Bishop. I have done so without hesitation because I have felt sure that we understood each other, that I knew your spirit and that you knew mine. There is no use in men's talking to one another at all unless they talk out freely what is in their hearts. About some

things it may well be that I am wrong. I have been but a short time a Bishop. But all my life long I have loved this State, and as a Minister of one of her Parishes I have loved, for years, the Church in Massachusetts. None of us has any wish regarding her except that she may be pure and strong and holy, ready for the great work which we are sure that God has given Her to do. None of us has any wish regarding himself, as her Minister, or member, except that he may worthily serve her, and Christ her Lord, and his fellow-men through her.

Sometimes when the Church's machineries are most tumultous, and the ways of doing things are most claiming our attention the thing which we are doing, the great, deep, spiritual meaning of it all, rises up, suddenly or slowly, and takes possession of us with its power. Then details and methods find their true place. Then the spirit of many various workers comes forth from behind their various ways of working, and claims its unity. Then, when amid the candlesticks is seen the Son of Man, come Peace and Strength. May such a time be the meeting of this Convention, to whose work we now proceed.

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